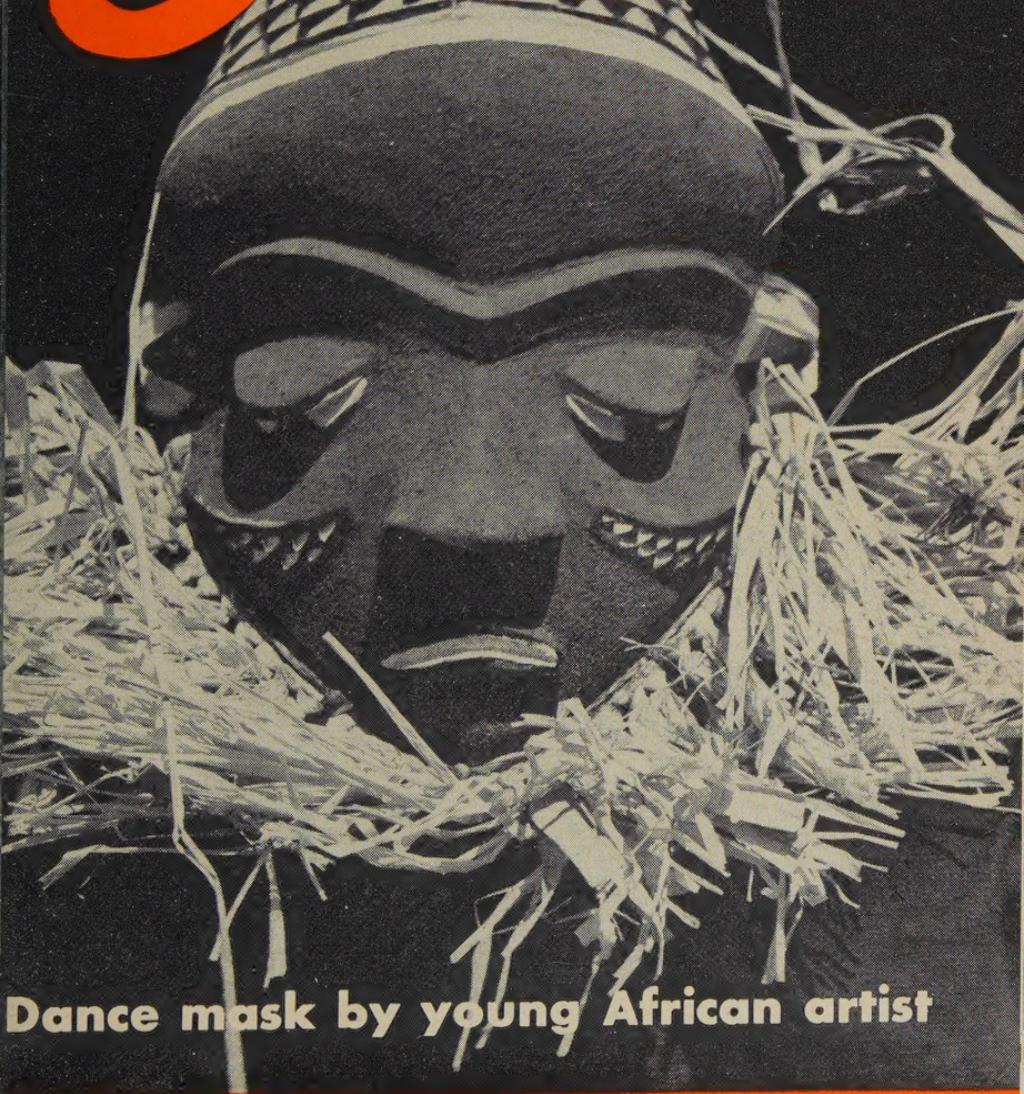


Youth



Dance mask by young African artist

October 26, 1958



editor's note:

Sputnik--one year later: One year ago, on October 4, 1957, Russia launched its 184-pound Sputnik I and ushered in the age of space and the intercontinental ballistic missile. At first the United States was stunned. Near hysteria followed. Our national complacency and feeling of superiority were shaken to the roots. We launched our own satellites. The Pentagon was reorganized. Aid-to-education bills were passed. Additional millions of dollars were voted to the Defense Department. Things started to calm down. Despite Russia's missile threat, we entered into possible war situations seemingly without hesitation in Lebanon and in the Formosa Straits. And now a year later, we're again back to normal, comforting ourselves with the thought: "We're still superior!" (There's an old cliche, but still true: Pride cometh before the fall.)

Bratford



"It's the new steel door for Bratford's room!"

October 26, 1958

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YOUTH magazine is prepared for the young people of the United Church of Christ (Congregational Christian Churches and Evangelical and Reformed Church). Published biweekly throughout the year by The Christian Education Press and The Pilgrim Press. Publication office: 1720 Chouteau Avenue, St. Louis 3, Missouri. Entered as second class matter at the Post Office at Philadelphia, Pennsylvania, under Act of March 3, 1879. Accepted for mailing at a special rate of postage, provided for in Section 1103, Act of October 3, 1917, authorized June 30, 1943.

Subscription rates: Single subscriptions, \$2.50 a year. For group rates write for order blank. Single copies, 10 cents each.

Subscription offices: Board of Christian Education and Publication, Room 210, 1505 Race Street, Philadelphia 2, Pennsylvania, and The Pilgrim Press, 14 Beacon Street, Boston 8, Massachusetts.

Volume 9 Number 22



Joseph A. Vettis
THE PROGRESSIVE
SCHOOL
OF RELIGION

Jerry wore braces

By Carl J. Scherzer

JERRY did not like her name. "Why did you have to tag me with a boy's name?" she asked her mother disgustedly time and again. At the party that evening she was making herself perfectly miserable. One irritation brought on the other, for in addition to being angry about her name for the umpteenth time, now she had to wear those braces on her teeth.

At 15, Jerry was a lovely girl, with a pretty face—except for her teeth. She had heard her parents talk about those teeth so often that



Jerry wore braces

every time she looked in a mirror about all she saw were her teeth. Because of them she deliberately learned to smile with her mouth almost closed. Only on rare occasions did she forget herself and open her mouth with a hearty laugh.

It was just after she turned 15 that her parents finally decided that they could afford to have her teeth straightened. That's how she came to be wearing braces.

The first time she appeared for classes in school with braces on her teeth she was afraid to open her mouth and devoutly wished that she could have gone on with crooked teeth. She thought that everyone was looking into her mouth. What made it worse to her was that no one mentioned it to her.

It was at a party in the home of a friend a few evenings later that she became so disgusted with herself. Although self-conscious about the braces, she was getting along all right until they served the Cokes and

popcorn. She knew that she dare not eat popcorn.

It seemed that everyone urged her, "Here, take some popcorn." She had been warned not only about popcorn, but also about sticky candy, chewing gum and even corn-on-the-cob.

Jerry was having a perfectly miserable time until Gene sidled over to her and started a conversation. She feared that she would lisp while talking to him, but when he asked to walk her home, she felt relieved. Then Jerry recalled that Gene had worn braces on his teeth when he was younger. She wished that her parents could have done it sooner for her and then it would be over with by this time.

On the way home that evening Gene finally brought up the subject, "I notice you're wearing braces on your teeth," he said bluntly as a guy usually does. "I got rid of mine finally," he continued, "and now I'm glad they made me wear 'em. Kids, some kids, that is, used to make fun of me but now that's over."

"I'm almost afraid to open my mouth," Jerry confided, relieved at last now that she could talk about it.

Dr. Scherzer is chaplain at the Protestant Deaconess Hospital in Evansville, Ind.

"Have you worn 'em long?" he asked.

"About a week . . . it seems like a year."

"You'll get used to them soon," he said from experience, "so forget about it. Don't let them bother you. When that happened I used to laugh about it and say, 'Here take a good look,' pull my lips apart like this and grit my teeth. That shut 'em up . . . but honestly, it didn't happen very often."

"You make me feel better about it," Jerry said, smiling naturally for the first time since she had the braces.

Gene helped Jerry more than either of them realized at the time. With this encouragement she tried to forget that she wore braces. Soon she learned that wearing them on her teeth had nothing to do with her popularity. Among other things, she

was elected president of the youth group at the church, served as an officer in a community organization, was chosen as the leader of her group at a youth camp.

During the final two years of high school Jerry had just as many dates as she would have had without the braces on her teeth.

She did have to wear them through her first year in college. When she noticed that she was the only one in her class wearing them she became self-conscious again, but only for a little while.

To make a long story short . . . Jerry graduated from college last year . . . is holding a teaching job now . . . has met and is engaged to a fellow she thinks is the greatest guy on earth. But she never will forget how nice Gene was to her the night he walked her home from the party.



Halloween masks are a form of art. By means of artistic masks and false faces, men through the ages have tried to hex, frighten, charm, or entertain. At this time of the year, many of us wear weird masks and funny faces as a carryover of an ancient ritual and fun-making observance of Allhallows Evening on the night preceding All Saints' Day, November 1. Similarly, in Asia and Africa, many colorful masks are worn for special ceremonies, dances, holiday celebrations, and religious observances. The mask pictured on our cover was made in 1950 by a Congo artist for use in the "Mbuya," a series of dances where traditional characters parade by, calling to mind our clowns and harlequins. For more on contemporary Congo art, see pages 14 through 19. (Cover photo from Congopresse)

youth forum . . .

"Should 18-year-olds be permitted to vote?"

JUST how old should a person be before he can cast a ballot in U. S. elections? Increased efforts are being made to change our laws to lower the minimum age limit for U. S. voters from 21 to 18 years of age. This has been especially pushed since the last world war when the military age limit was (and still is) 18. But many insist that 18-year-olds are too young to know how to vote intelligently. When Alaska recently voted its approval of statehood, 18-year-olds were permitted to vote. We asked a group of young people from both constituencies of the United Church of Christ: "Should 18-year-olds be permitted to vote?" Here are their answers.



Karen Westen of Washington, Ia., writes:

I believe that 18-year-olds today are more interested in government than 18-year-olds were 25 years ago. I believe that the majority of the 18-year-olds are mature enough to vote. Boys join the military service when they are 18, and should be given the right to vote. There will always be a few "bad eggs" in the crowd and they can influence the outcome of an election. I think many people at 18 are more interested in government than they are at 21.

Mark Rader, Allentown, Pa., says:

I definitely believe 18-year-old young people should not be permitted to vote. Auto accidents and school grades indicate a lack of responsibility and concern on the part of American youth. Many people of this age do not have the time or interest to study current events. But most important of all, I have observed that many, not all, young people have that "go along with the crowd" attitude. They seem to lack the power to reason for themselves and are easily influenced by friends. A competent voter is self-reliant. He has the courage to stand up for his convictions.



Joanne Plott, who attends the University of North Carolina:

"Old enough to fight—old enough to vote!" is neither logical nor democratic. The right to vote should not be given as a reward for performing patriotic duty. It is a unique privilege of citizenship which requires intelligence, experience, and maturity. The average 18-year-old has had neither the experience nor time for reflection to enable him to wisely perform this pledge of citizenship. Good judgment—the ability to select well—is an attribute of maturity and a product of experience.



Charles Updegraph, Brockton, Mass.:

I believe that 18-year-olds should be allowed to vote. The most outstanding reason is that at 18 years of age, high school is a thing of the past and most boys are in the military service. I feel that if they are considered old enough to be called upon to defend their country and possibly give their lives that the same might live, they are surely old enough to have a voice in the government.

Sue Eyster, Frederick, Md.:

When high school students graduate at the age of 17 or 18, they are immature. Most of them are impulsive, unstable, and inconsistent. In the years following graduation from high school, we can learn the actual functioning of our government in one of three ways. We either go to college, join the service, or enter the business world. This experience is necessary in our becoming able voters. In the meantime, we may participate in other ways to political advantage.



Frederick Onasch, Tioga, Ill.:

What better time to vote than 18? Fresh out of high school and determined and vigorous to barge ahead, an 18-year-old youth has all the qualifications necessary to vote. You might expect experience to be a qualification, but it isn't. Those who have experience usually don't use it to their best advantage, they just keep doing the same thing. In school, a required course in American history helps us know our government and how it works. Our school has also taught us how to get along with people, how to tell what a person stands for. The 18-year-olds don't have set ways like many adults.

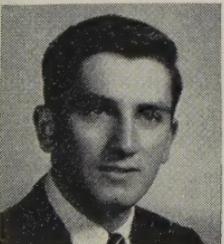
Tamara Ulliyot, Clark, S. D.:

I do not believe an 18-year-old should be allowed to vote. If one has to wait for a privilege, he usually appreciates it more. This could also be true of voting. A high school graduate has not had enough experience to form a stable opinion of his own. The opinions of many teenagers can be easily swayed by group pressure. The experience and knowledge a person will have gained since his graduation from high school would aid him in being a wise voter.



Bill Kish, Chicago, Ill.:

The privilege of voting has been reserved for adults over 21 years of age. We all look forward to this and often wish that we could vote sooner, but young people today are not ready to vote at 18, because of the lack of understanding of the political situation. A youth at 18 is still under the influence of his parents, teachers, and friends who many times influence him to do things that do not fully agree with his thinking. One way to prepare our youth for voting would be to hold forums on different political parties and their issues.



"Christ in Majesty"

by
Jacob
Epstein

*This
16-foot-high
aluminum
sculpture was
unveiled two
years ago in
Llandaff
Cathedral in
Cardiff, Wales.*

UPI Photo



Colossians

By T. Chipman Day

HAVE YOU ever run into people who mix up the Christian religion with star-gazing, spirits, spooky initiations, and secret practices?

Have you ever met people who try to make Christianity a religion of strict rules (mostly negative ones), who try to be good by what they don't do?

The Apostle Paul had such a group of Christians on his hands down at Colossae, a town in Asia Minor, in the year 62. He was so upset he wrote a letter from his prison cell to save a beloved community from spiritual disease and death!

The people who had Paul's loving but critical concern had become involved in a sort of "theosophy," a cult in which the "elemental spirits"—air, fire, water, and the heavenly bodies, not to mention various angels, ghosts and gods—might all conspire to help men out of their problems if only the right initiations could be conducted.

Mr. Day is one of the ministers of the United Parish of Lunenburg, Mass., and was formerly in charge of young people's work for the Congregational Churches of Massachusetts. This is his final in a series of three reviews of books of the Bible.

Against this shadowy array of ideas Paul had to lift his firm but kindly hand of correction. "We are asking God that you may see things . . . from His point of view" (1: 9, Phillips translation). He reminds the Colossians that the Divine Mystery is not a mystery in the spooky sense which exclusive, secret rites would make it. Instead the God for whom Paul was suffering in chains was the God who had an "open secret" (1: 26, Moffatt translation)—a "sacred mystery which has been hidden in every generation, but which is now clear as daylight to all those who love God. . . . And this secret is simply this: Christ *in you!*" (1: 26-27, Phillips translation).

Paul thus calls for a Christian maturity, which no longer requires time-consuming and futile "make-believe" (2: 8, Moffatt) about spirits and magical rituals as a pathway to the Kingdom of God. To the contrary, Paul affirms the astonishing idea that the kingdom—the new world—is already here, for those who will accept it, enter into it, and live by its terms! Christ is the key to reality, to the philosophy of life ►►

Colossians

which is worth living. And this is good news for "every man," not just for those who have fulfilled some far-fetched detail of mystic ritual and have paid their initiation fee.

This brings us to the main point of Paul's letter from his prison: The presentation of the Christian life as a life of positive joy and service rather than a long-faced drudgery of negative denials, prohibitions and taboos. Of course, this is no invitation to evil activities. Paul calls on the Colossians to "have nothing to do with sexual immorality, dirty-mindedness . . . evil desire" (3: 5, Phillips translation). He takes another step and discourages evil attitudes as well: "Put away all these: anger, wrath, malice, slander . . . and put on . . . compassion, kindness, forgiving each other" (3: 8, 12-13).

But the main point still is this! It is the fact that all details of conduct will be easily taken care of, if only you will give yourself fully to the love of God as revealed in Christ! A saint once said, "Love God and do as you please," which

means, of course, that if you truly love God, you will please to do the right!

In this new "right relationship" old barriers in the world will fall away like dead leaves before the hurricane: "No distinction any more between Greek and Jew, barbarian, Scythian, bond or free, but *one man in Christ*" (3: 11).

Family tensions will lessen through "the power of a new affection": wives will "adapt themselves" to their husbands; husbands will give their wives love and sympathy; children will really have regard for their parents. Fathers will not "over-correct" their children, lest they grow up feeling "inferior and frustrated" (3: 18-21, Phillips translation). Daily work for both employer and employee will be something into which they can put whole heart and soul, "as work done for God" (3: 23, Phillips translation).

Through Christ all life becomes sacred and each of supreme worth. And with life observed and lived in such an attitude of prayerfulness, even persecution and pain cannot defeat us. We, too, could write—even from prison as Paul did—a mighty hymn to the abiding grace of God.

In addition to the RSV translation of the Bible, references are also made to *The New Testament in Modern English* translated by J. B. Phillips (The Macmillan Co., 1958) and to *The Bible: A New Translation* by James Moffatt (Harpers, 1926).



on headlines and sidelines . . .

Are we really facing the facts on Red China?



By David M. Stowe

IN THE PAST few weeks we have teetered on the brink of hostilities with Red China. We must hope that our government is well informed on China as it walks this perilous path. Certainly most Americans are not, due partly to the fact that we have refused to permit exchange of newsmen between the two countries.

Did you know, for instance, that there are about 640 million Chinese on earth today and that by 2000 A.D. there will probably be two billion citizens of this giant neighbor across the Pacific?

Have you heard that political experts are calling recent achievements of the Chinese government in organizing agricultural production "the greatest feat of social engineering in all history"? That China has doubled its industrial production in five years and expects to equal Great Britain in industry within 15 years more? That China will probably be

as literate a country as the U.S.A. within one generation, possessing highly educated personnel in all fields of technology? That barring an utterly unforeseen change in the world situation, the communist government under Mao Tse-tung is in power to stay? Perhaps it is time that we began to figure out just how we are going to live in the same world with this regime.

And while we're thinking, as Christians we ought to be aware of a few more facts. The Christian church founded by missions to China during the past 150 years is very much alive, and has actually been growing during the past few years. Its leaders are under terrible pressure from the government. Yet the Christian community carries on.

Top priorities for intelligent Christian youth today are understanding and prayer for our fellow Christians in China and careful and realistic thinking about our relations with their formidable government.

Dr. Stowe is Educational Secretary for the American Board of Commissioners for Foreign Missions. This is his second in a series of news comment columns.



Creeds that cripple . . .



Spectatoritis

*He sits and waves his banner
And watches life go by;
He will not take an active part,
He will not even try.
Both his mind and muscle
Are fast becoming lame,
Because he's always on the sidelines,
And never in the game!*



Science Worship

*The high and mighty test tube,
Who could ask for more?
It's brought us mighty powers,
And comforts, ease galore!
It's brought us powers of healing,
And great producing skill,
But highest of its "glories" is,
It's taught us how to kill!*



Materialism

*Green stuff is the god he craves,
To purchase what is "nice."
He thrives on the assumption
That "Each man has a price."
It "buys" him "friends" and influence,
And prestige he never rates,
But money's an unstable god,
Its value fluctuates!*



Some new and exciting art . . .

at school with Congo artists

HAVE YOU ever drawn or painted a picture and when you showed it to someone else, they replied, "It's nice, but what is it?" Or have you ever looked at a "modern painting" with all of its seemingly mixed-up cubes and circles and blotches of color and wondered what the artist was trying to say? Or have you ever looked at a child's drawing of a "man," but to you it looked just like a house?

Everyone of us has his own way of expressing himself through pic-

tures. Some pictures are hard to understand at first. But as we learn more about the people who drew the pictures, we find we can better understand what they have tried to show us.

To the American, for example, there is at first a strangeness about the fine-lined Oriental pictures and paintings. But as we come to know Oriental art through knowing more about the people who produce these works and the story behind the pictures, we come to see the tremen-

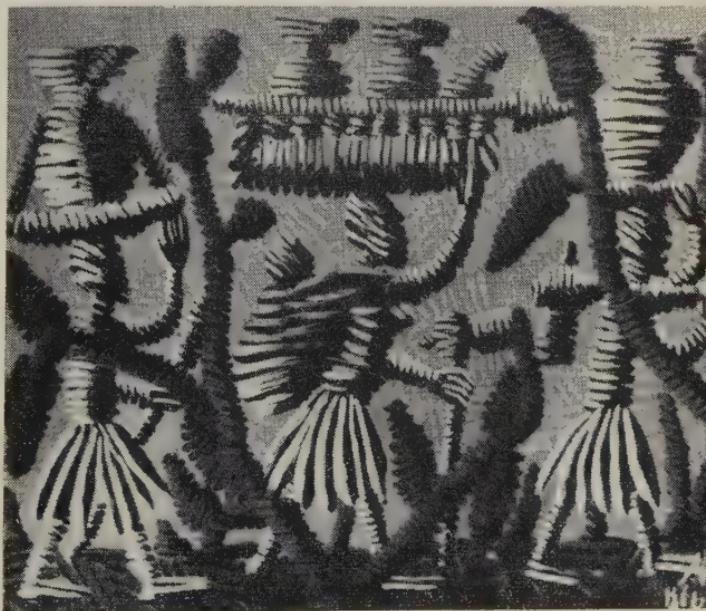
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Levo at work in a native art studio in the Belgian Congo.

ngopresse



A work by Mwenze Kibwanga who has developed his own "hachure" technique.

UNESCO Photo by C. Lamote





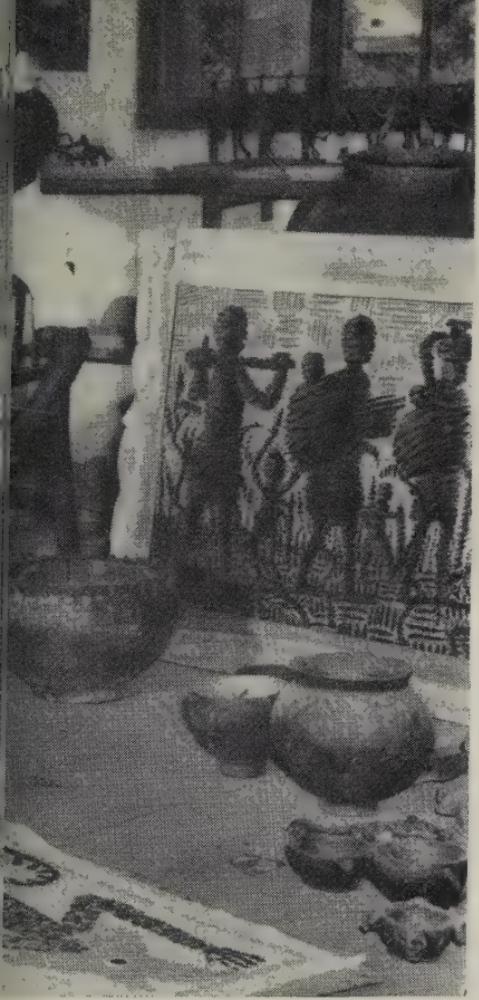
Congo artists

dous, matchless beauty of that art. No one with true appreciation of Oriental art would urge any Japanese artist to abandon his own artistic style for that of another culture.

Take Africa, for another example.

A French artist named Pierre Romain-Desfossés was quite sure

that Africans could paint pictures, and he decided to help them all he could. Desfossés came from one of the oldest French naval families, and was himself in the navy. He did not do much painting until late in life. Then he taught himself. People soon realized that he was a real artist. In 1938, in Paris, many people went to see an exhibition of his paintings.



Muenze (right) is the youngest at the studio in Elizabethville. He is the only one who prefers working at a drawing board. On the floor, "Lady Bela" ponders over some compositions drawn on cloth by her husband.

Congopresse

ber of young men who were keen to draw. He called his school "The Congo Academy of Folk Art." His pupils worked hard and learned all they could. Desfossés did not try to make them paint in the way Europeans do, but showed them how they could express their own thoughts and ideas, creating at their own leisure and with complete freedom original works of art of a purely African character.

The result was a great success and their pictures were shown in Antwerp, Brussels, Paris, Louvain, Rome and London. Then people in America heard about them and a New York museum now has about a hundred of these pictures.

It takes as much hard work to become a good artist, as it does to do anything else well, but some people have a natural gift for painting pictures. When Desfossés found someone with this gift, he helped him all he could to develop his natural talent.

One day when he was out, his car-washer, Pilipili Mulongoye, went into his master's studio and seeing the brushes and paint, tried to paint a picture himself. When Desfossés

During the war, in 1940, he went back to the navy, but when peace came, he spent a long time in Kivu in the Belgian Congo, and he began painting again. He was most interested in the drawings made by the Congolese. And after a time, he founded the African Union of Arts and Letters to help Africans who wanted to become artists.

He gathered around him a num-

Congo artists

returned and saw it, he decided that the lad had talent, and from that began the class which Desfossés gathered around him. Some who came could only be used to paint walls and houses, but others began more decorative drawings.

Two of them, Mwenze and Bela, take their subjects from everyday life—dancing, hunting, and fishing scenes. But they work in different ways. Bela uses his finger to apply the paint and his pictures are composed of colored circles which form the objects he is painting. Mwenze usually draws human beings.

Three others—Pilipili, Ilunga, and

This article is based on an article by Eunice Carpenter in *Listen*, monthly publication of the International Committee on Christian Literature for Africa, in London, England.

and N'Kulu—paint frescoes (large pictures on walls). They paint animals and plants. Sometimes the colors they choose are remarkable. They may draw an antelope running across the plain or a crocodile chasing a fish. And they look real, too.

Of course, Desfossés' pupils often followed their teacher's methods, thus trying to benefit by his experience and develop it along new lines. These pupils in their turn will pass on to others the things they have learned.

Pierre Romain-Desfossés died in 1954. Art in the Congo lost a great master and teacher, but his work will remain and live on after him in that of the many people he has influenced.



←
Pilipili and Ilunga work together on a series of panels for the "Charlesville," most recent steamship of the Belgian Congo Line.

UNESCO Photo by C. L.



This cut composition of crocodiles eating was designed by Pilipili and N'Kulu for a needle tapestry.

UNESCO Photo by C. L.



**The creator of "Peanuts"
has 30 million fans . . .**

"It scares me!"

By Kenneth Hall

FOR eight days Charlie Brown stood under the tree where his kite was caught while millions of "Peanuts" readers waited. He would hang onto the string of that stupid kite no matter how much Lucy fussed at him. Finally it rained. When Charlie was sure the kite was getting wet, too, he marched victoriously home.

Charlie Brown is practically flesh-and-blood real to 30 million readers of some 400 newspapers today. To them the man who hatches out all these comic situations is not nearly so real. For instance, when Charlie Brown got sick recently, he received two get-well cards. But when Charlie's creator, Charles M. Schulz, fell ill, he only got one card!

This man Schulz, however, has been coming in for quite a bit of attention in the last couple of years. Yale students cited him as "Humorist of the Year" earlier this year. In 1956 he was named "Cartoonist of the Year" by fellow members of the National Cartoonists Society. Apparently everybody, from the newsboys

to John Foster Dulles, must follow "Peanuts" these days.

Some of the national magazines who have taken a look at Charles Schulz have been impressed by the fact that he is a religious man. They generally start off by saying that he doesn't "drink, smoke, or swear."

"But that," Charles ("Sparky") Schulz would be quick to tell you, "is only a surface thing as far as the meaning of true religion is concerned." He hopes that his faith goes much deeper. It involves his attitude toward life and other people. It means understanding the Christian faith and its history. He tries to give religion expression in daily service.

One time he contributed some drawings to a Minneapolis group. In appreciation they sent over a secretary to give him a bottle of expensive liquor. He debated about accepting it and then getting rid of it later. Finally he said, "Thank you, but I don't drink."

In such instances, there comes an inevitable question: "Why not?" Here his sly humor comes to the rescue: "I'm a religious fanatic."

Mr. Hall is editor of youth publications of the Church of God, Anderson, Ind.



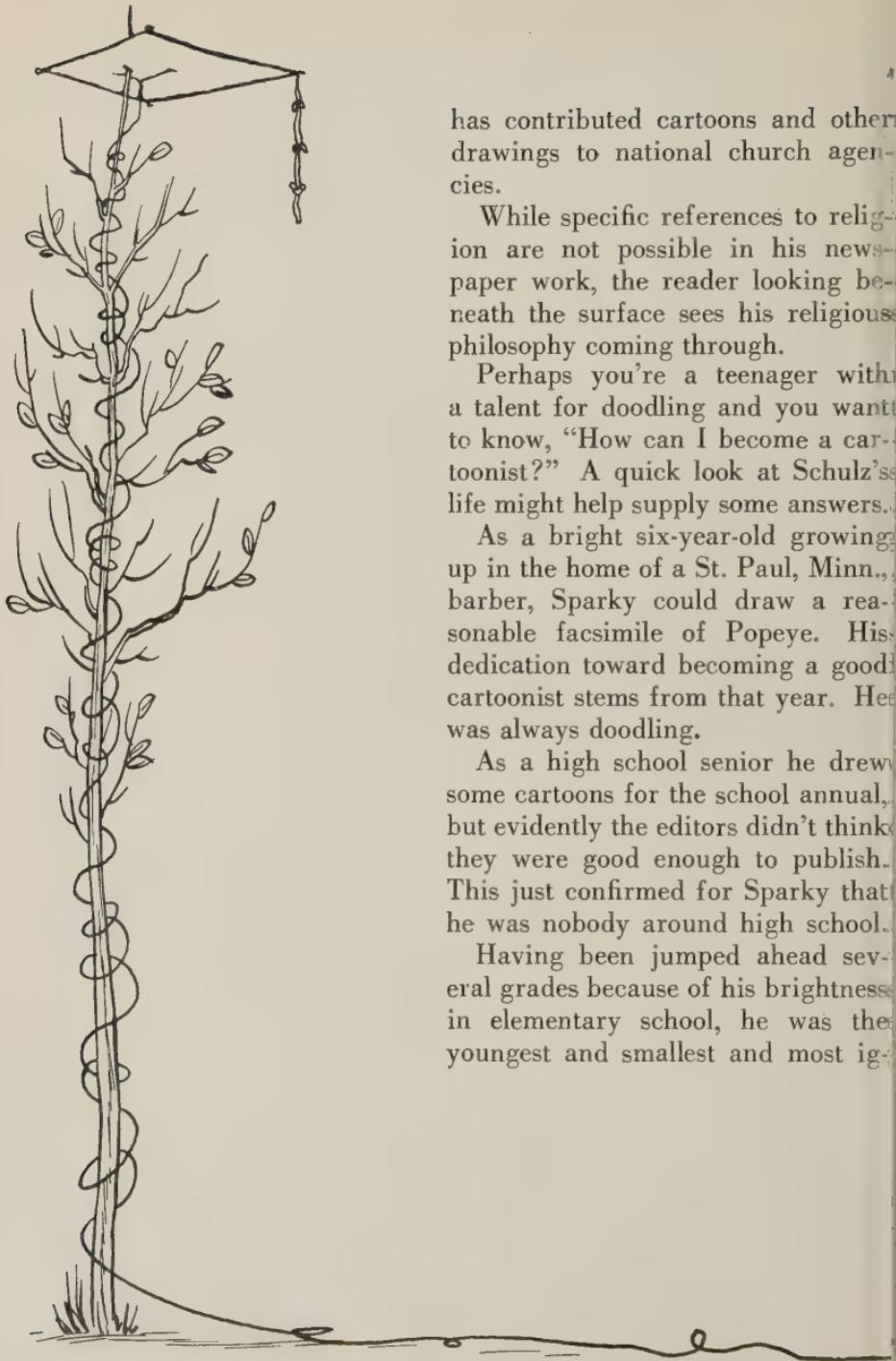
Charles Schulz, creator of "Peanuts," is an active Protestant layman and does cartoons appearing in YOUTH magazine.

Actually, Schulz's religion is an intensely personal thing. He grew up in a family of "drifted church members" where Sunday was mostly a time for fishing or relaxation. Then, when he was in high school, his parents found new meaning in life through a minister who went out of his way to introduce them to vital Christianity.

It was shortly after he came home from army service in World War II that his own life was turned around, and he became a committed Christian. A wide reader, he delved deep into the literature of his own church. He continues to study widely in or-

der to teach his adult class or to lead a weeknight study group at church or just to be a growing person.

His faith finds practical expression in service to the church. Before moving in June to northern California, he kept busy in Minneapolis' First Church of God. He served at various times as treasurer, Sunday church school teacher, member of the board of Christian education, the board of deacons, the board of trustees, and on occasion as speaker in Sunday church services. He was a member of the board of directors for the Minneapolis Council of Churches before he moved. He



has contributed cartoons and other drawings to national church agencies.

While specific references to religion are not possible in his newspaper work, the reader looking beneath the surface sees his religious philosophy coming through.

Perhaps you're a teenager with a talent for doodling and you want to know, "How can I become a cartoonist?" A quick look at Schulz's life might help supply some answers.

As a bright six-year-old growing up in the home of a St. Paul, Minn., barber, Sparky could draw a reasonable facsimile of Popeye. His dedication toward becoming a good cartoonist stems from that year. He was always doodling.

As a high school senior he drew some cartoons for the school annual, but evidently the editors didn't think they were good enough to publish. This just confirmed for Sparky that he was nobody around high school.

Having been jumped ahead several grades because of his brightness in elementary school, he was the youngest and smallest and most ig-

creator of "Peanuts"

nored boy in the eighth grade. He promptly flunked, and later added algebra, Latin, and a few other subjects to that string. He did play golf, but lost his important matches. And he says he was too "stupid" to ask any girls for dates. It took a few more years for the tables to turn.

Out of high school, he enrolled in a correspondence course offered by Art Instruction, Inc. Although the school was just across the river in Minneapolis he was too shy and too unsure of his work to risk going over for personal conferences with his instructors.

Then came Uncle Sam with beckoning finger. By the time the war was over he had grown into a 175-pound man almost six feet tall with the rank of sergeant.

Back in St. Paul he found himself at loose ends. He drew a few stray cartoons and played quite a bit of golf. Then one day his old correspondence school invited him over to Minneapolis as an instructor. He spent several years in that work, and as he climbed toward fame with

"Peanuts" the art school provided a penthouse studio for him above their downtown offices.

Eventually he began to sell a few gag cartoons to the *Saturday Evening Post*. In 1950 he mailed out a batch of samples to United Feature Syndicate in New York. Before long "Peanuts" was going out to its first eight newspaper clients. As circulation has grown, so has his income and the demands on his time. Now several assistants work with him on a variety of cartoon projects at his woodland studio in California.

Schulz offers some specific suggestions for would-be cartoonists:

1. Get a broad education and wide experience. A cartoonist has to have some background and perspective.

2. Sharpen that sense of humor. This is a thing that can't be honed overnight. Few cartoonists show any promise until they approach 30.

3. Take specific courses in cartoon work. Generally, it is necessary to do this through a correspondence school.

4. Although there are only a few

*"What do you mean, girls
can't fly kites? It's up,
isn't it?"*



creator of "Peanuts"

openings, it would be valuable to gain experience assisting a successful cartoonist.

5. Keep drawing regularly.

6. Dedicate yourself to the task. "Hang on to the kite," waiting for opportunity to come along. Be willing to risk the heavy odds that run against a new cartoonist in a field where only the few dozen syndicated cartoonists make a good living.

Where does a cartoonist get ideas? Well, Sparky's family includes his wife Joyce and five children, and so the stock question is, "Do you get many ideas from your family?"

Sparky's answer: "Of course I go

home and find my golden retriever sitting in a tree and imitating a vulture. Where else would I get that idea for Snoopy?"

Actually, almost all of his ideas come as he sketches at his drawing board. They come as he thinks about the "slightly warped" little characters with the adult vocabulary whose personalities he has developed across the last eight years.

So "Peanuts" humor grows directly out of characters like that "nobody" called Charlie Brown and that champion fussbudget called Lucy, whose library includes such titles as *I Was a Fussbudget for the F. B. I.*

In this day of insecurity and



"I regret to report that our proposal to play Perry Como records at the next missionary meeting has been met with stern opposition."

now it can be told...

The one question that people ask most often about the contents of YOUTH magazine is "Who draws those clever cartoons?" They are referring, of course, to the cartoons about church youth appearing on page 27 of every issue of YOUTH.

Now it can be told in print.

The cartoonist who does those cartoons on page 27 is Charles M. Schulz, creator of the popular "Peanuts" comic strip. And we have additional news for "Peanuts" fans and for those of you who are enjoying the cartoons which have been appearing in YOUTH for more than two years.

searching for peace of mind, young Linus has the answer—a yard of cutting flannel which, clutched to his face, gives him "immeasurable happiness."

Then there are Patty and Violet who can't stand Pig Pen, the only little boy in the world who can get dirty while walking through a snow storm. Despite his filthy exterior, Pig Pen says he "thinks clean thoughts."

Schroeder is the dedicated musician who won't go to school on Beethoven's birthday. He can play even the most difficult pieces on his toy piano where the black keys are only painted on, "because I practice a lot." Schroeder, incidentally, gives

some expression to Sparky's own passion for good music.

Snoopy the dog gets a lot of joy out of living, perhaps because he is able to relax so completely by putting his head in his water dish.

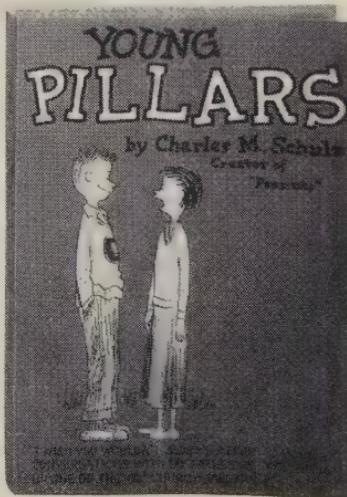
Through such lovable little creatures as these, Charles Monroe Schulz speaks to millions every day. "When I think of that it scares me," Sparky says. For he does take this humorous business seriously.

Through it he performs a kind of Christian ministry to a world that often takes itself too seriously, that is often stuffy and pompous, that has sometimes forgotten how to laugh at those things that deserve laughter.



A collection of these cartoons has been published by Warner Press and is now on sale. Entitled *Young Pillars*, this new 64-page book sells for one dollar and is available from your denominational bookstores.

Cartoonist Schulz is contributing his royalties on *Young Pillars* to the national youth organization of his own denomination, the Church of God (Anderson, Ind.). These cartoons are being done originally for the Church of God's youth publication and are being reprinted in our own YOUTH magazine by special permission of the artist and the editor.





on this business of living

Dirty Jokes! Dirty Minds! What's it mean?

QUESTION: "Why do some teens spend so much time telling dirty jokes? Some of the talk you can overhear in the locker rooms in our high school would disgust a brass monkey.

"What makes them do it? Are their minds really as dirty as the stories, or is there some other reason for such behavior? . . ."

ANSWER: The main reason behind such vulgarity is a combination of ignorance and a deeper need to be noticed and accepted somehow.

Some teens are merely duplicating what they have heard and seen around home for years—years perhaps when their parents thought young minds did not understand or remember what they saw or heard.

In many homes, crowded family living tends to make a girl or boy more sensual, more inclined to be sexy. The locker-room situation might trigger out this deeper push of sex-laden ideas. You can under-

stand this. In some circumstances the dirty talk may also be a poor cover-up for the feelings of inferiority. Many teens have lived so long with people who use this shabby method to hide their general ignorance and lack of security, that these teens try to use the same method. The "minds" behind the stories may be more afraid and confused than dirty.

One eight-year-old who came to a clinic for special help had such a colorful mixture of curses and vulgar expressions for a vocabulary that he really jolted most adults who heard him talk. But the way he used the "terms" he had picked up (mostly at home!) clearly showed that the child hardly realized what he was saying. If anyone stopped him and asked, "What do you mean?" the boy always seemed at complete loss for correct words.

Once in a while the deeper reason behind a rush of dirty jokes is

Dr. John E. Crawford

- *a clinical psychologist with special interest in youth and their problems*
- *a Fellow in the consulting division of the American Psychological Association*

kind of oral aggression. This simply means that the person feels disturbed—perhaps angry or frustrated—and is attempting to use shocking words as clubs.

Often the goal the person is seeking is just a higher rating from the group. Too bad he wastes so much energy trying to gain what he wants by a method that automatically defeats the whole thing.

In the light of these facts, what do you think about the teen who stands and listens to shady stories?

Well, it does not necessarily prove that the listener has a dirty mind. What such a situation often reveals is that the girls and boys involved do not have enough healthy activities to keep them busy.

It also reveals that these young people need to know about better, more constructive ways of attracting attention and gaining friends.



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Copyright 1958, by Gospel Trumpet Co.

"I think I'm beginning to understand you better . . . I've been reading a book called 'How to Know Your Teenager.'"

Classmates Hold Prayer Vigil for Injured Youth

Young people in Port Clinton, O., have set up a prayer vigil for the recovery of a seriously-injured classmate. Tom Branum, 16-year-old basketball and track star, broke his neck while diving last August. He has been paralyzed in a Toledo, O., hospital since the accident. Although Tom is a Methodist, Catholic classmates are also joining Protestant students to petition for his return to health. The vigil opened at Immaculate Conception Roman Catholic Church and was carried by Protestants to the Evangelical United Brethren Church and to LaCarne, O., Methodist Church. Prayer vigils were also held in a Lutheran church and an interdenominational chapel. The prayer vigil was the idea of students.

Teen Marriages on Rise in U. S.

Approximately half of the women being married for the first time are teenagers. Whether this trend toward marriage at an earlier age is good or bad is hotly debated by family life experts. In 1890 the average age for girls marrying for the first time was 22. Men in that day usually married at 26. Today's

bride is a median age of 20 and her mate is 22 and a half. Several theories supposedly explain early marriages:

The ease with which young people can find employment.

Protracted education and military service, which make extra long the waiting period prior to financial establishment.

Escape from unhappy home situations and rebellion against parents and society.

Sexual curiosity.

Inability to handle a social relationship leading to a marriage neither party desires.

High school students wishing to marry and go on to college often cite the cases of World War II veterans who did this successfully. However, the analogy ignores the fact that G. I.'s were older and more mature, that their education was government subsidized, and that their wives had often finished college.

Youth Rely on Teachers for Career Planning

A recent poll conducted by the Institute of Student Opinion shows that teenagers rely more on teachers and school guidance counsellors for career planning than they do on their own parents.



W. H. Gentry

When 150 leading youth and adult leaders got together in August for the General Council meeting of the United Christian Youth Movement, there were 19 present who were in some way affiliated with the United Church of Christ. Some were there as state and national UCYM leaders, some as National Council of Churches staff, and the rest as official delegates of the two UCC constituencies.

Sharp Increases Noted in Science Study

The nation's colleges will award more than one-third more degrees in mathematics and science next June than they did in 1957. The United States Office of Education reported this in its first study of college juniors. In 1957, 33,800 students were graduated in science and mathematics. In November of last year 50,500 juniors were majoring in these fields. Allowing for dropouts and other changes, the estimate is that between 40,000 and 45,000 of these students will win degrees next year. This would represent an increase of 35 to 50 per cent over 1955, when the colleges awarded only 29,500 bachelor of science de-

grees. The highest number of mathematicians and scientists were graduated in 1951 when a large number of war veterans received degrees.

300 Episcopal Teens Take Part in "Jazz Mass"

Several hundred teenagers joined in a "20th century Folk Mass" at the Episcopal Church of the Good Shepherd in Pawtucket, R. I., recently. "Jazz Mass" is the popular name attached to the "folk" liturgy. Written by Geoffrey Beaumont, an Englishman, the vocal part of the "jazz mass" is similar to the Ambrosian or Gregorian Chant. The piano accompaniment is suggestive of jazz harmonies and rhythms used by small instrumental groups.

Teen Tips

A good discussion starter: If your youth group is planning a discussion soon on "What's my purpose in life," you might be interested in acquiring tape recordings of Dr. Martin Luther King's two talks at the Purdue conference. The talks were "The Dimensions of a Complete Life" and "What Is Man?"

Follow this simple procedure: Send a blank tape of the necessary length (see below) to the Audio-Visual Center, Purdue University, Lafayette, Ind. Be sure to identify your tape by giving your full name and your return address. Give the speed at which your tape recording equipment at home operates.

Send one dollar (\$1.00) per tape, plus ten cents for return postage.

Your blank tape will then be recorded with the talk of your choice and returned to you by mail.

This service is available *only until December 30, 1958.*

Amount of tape needed for recording:

At 3 3/4 inch p.s. speed:

1200 ft.	7-inch reel	1 hour
600 ft.	5-inch reel	1/2 hour
300 ft.	4-inch reel	1/4 hour

At 7 inch p.s. speed:

1200 ft.	7-inch reel	1/2 hour
600 ft.	5-inch reel	1/4 hour

Each morning service lasted 2 minutes.

Use the following identification when ordering the tapes:

Thursday morning, August 21, 1958

Dr. Martin Luther King

Meditation: "The Dimension of a Complete Life"

Friday morning, August 22, 1958

Dr. Martin Luther King

Meditation: "What Is Man?"

writes prize prayer

Priscilla Lee Bruns, 16, of Takoma Park, Md., has been writing and collecting prayers for sometime. Her personal interest in prayer reached a peak this summer when her "Prayer for the President" won a national award. (The prayer printed on page 32 of this issue of *Youth magazine*.) Priscilla is shown (left) presenting a copy of her prayer to Homer Gruenthaler, special assistant to the President. Priscilla and her family are all members of First United Church of Christ, Takoma Park. She was a delegate to the New York meeting of the Joint National Youth Council in June.





Wide World Photo

“Someone had to speak up!”

**And so,
Angie Evans did.**

LAST MONTH students of Van Buren High School, Van Buren, Ark., staged a 45-man "strike" to scare away the 13 Negro youngsters trying to return to school at the start of the fall term. Complaints came from parents who were determined to revise the integration plan which had worked successfully the year before. The on-the-fence school board announced a public hearing for the anti-integration White Citizens' Council.

To the great astonishment of the assembled parents (mainly segregationists), a pretty teenager arose to speak her mind. She was 15-year-old Jessie Angeline ("Angie") Evans, a straight-A student and one of the rare juniors to be elected president of the high school student council. In the three hours before the meeting, Angie and her friends had polled 160 of the school's 635 students. Their question: "Should Negro students attend Van Buren High School?" Their tally: 45 opposed; 30 undecided; 85 in favor.

Angie told the crowd that she was speaking for "the majority of the school" and added: "We think it is only fair that the Negroes be permitted to attend this high school. . . . Have you thought what you make those Negro children feel like, running them out of school?"

After a stunned silence, Angie stood off angry questioners; the meeting broke up without taking any action.

Why did she do it? "Someone had to speak up," replied thoughtful Angie. "I just don't think segregation is a Christian thing." ▼▼▼

A prayer for the President

OUR HEAVENLY FATHER, we thank thee for this great land of ours, and for our heritage. We owe our freedom to our forefathers for giving their lives so that we might have liberty, freedom, and justice for all.

At this time, we ask a blessing on the leaders of this great nation, especially the President. Through thy guidance and understanding, teach him to guide and understand the peoples of America and the world. Strengthen him each day to face the various problems which confront him and give him added strength when the task seems too difficult.

Dear God, to those who lead others, give them intelligence and patience; to those who are led, give them the desire to learn; and to all peoples, give them the urge to be helpful to ones less fortunate than themselves.

Endow our President with wisdom, courage, and an unshakable belief in the Bible. Inspire him with the spirit of truth, honor, and humility. Grant him the will to promote the principles and obligations of his high office to the best of his ability with the remembrance of his faith in God. We ask your blessings on him who guides our nation. Amen.

This prayer was written by Priscilla Lee Bruns of Takoma Park, Md. See story on page 30.
Photo by Betty Applegate.

